

**A
FAIR WARNING,
To take heed of the
SCOTISH
DISCIPLINE,**

As being of all others most Injurious to
the Civil Magistrate, most Oppres-
sive to the Subject, most Per-
nicious to both.

By Abp. John Bramhall.

LUKE 9. 35.

*No man having drunk old wine straight-way desireth new, for he saith,
the old is better.*

HOSEA 2. 7.

*I will go and return to my first husband, for then was it better unto me
than now.*

Printed in the Year 1649.



Rec'd March 16, 1846

Life of Mrs. Sidney B. Morse

Boston



Printed in the Year 1846

SUTRO

FAIR WARNING,

To take heed of the Scottish Discipline,
as being of all others most Injurious
to the Civil Magistrate, most Oppres-
sive to the Subject, most Pernicious
to both.

CHAP. I.

The Occasion and Subject of this Treatise.

IF the Disciplinarians in Scotland could rest contented to dote upon their own inventions, and magnifie at home that *Diana* which themselves have canonised, I should leave them to the best School-Mistresse, that is, Experience, to feel where their shoe wrings them, and to purchase Repentance. What have I to do with the regulation of forreign Churches to burn mine own fingers with snuffing other mens Candles? Let them stand or fall to their own Master: It is charity to judge well of others, and piety to look well to our selves.

But to see those very men who plead so vehemently against all kinds of tyranny, attempt to obtrude their own dreams not onely upon their fellow-Subjects, but upon their Sovereign himself, contrary to the dictates of his own conscience, contrary to all Laws of God and Man, yea to compel forreign Churches to dance after their pipe, to worship that counterfeit image which they feign to have fallen down from *Jupiter*, and by force of arms to turn their neighbours out of a possession of above 1400 years, to make room for their Trojan horse of Ecclesiastical Discipline, (A practice never justified in the world but either by the Turk or by the Pope) This put us upon the defensive part, They must not think that other men are so cowed or grown so tame, as to stand still blowing of their noses, whilst they bridle them and ride them at their pleasure. It is time to let the world see that this Discipline which they so much adore, is the very quintessence of refined Popery, or a greater

Tyran-

Tyranny than ever Rome brought forth, inconsistent with all forms of civil Government, destructive to all sorts of Policy, a rack to the conscience, the heaviest pressure that can fall upon a people, and so much more dangerous, because by the specious pretence of Divine Institution, it takes away the sight, but not the burthen of slavery. Have patience Reader and I shall discover unto thee more pride and arrogance through the holes of a threed-bare coat, than was ever found under a Cardinals Cap or a triple Crown. All this I undertake to demonstrate not by some extraordinary practices justified onely by the pretence of invincible necessity, (a weak patrociny for general Doctrine,) nor by the single opinions of some Capricious fellows, but by their books of Discipline, by the acts of their general and provincial Assemblies, by the concurrent votes and writings of their Commissioners.

Syn. Gen.
2647.
H. C. Part.
1648. &c.

I foresee that they will suggest that through their sides I seek to wound foreign Churches. No, there is nothing which I shall convict them of here, but I hope will be disavowed, though not by all Protestant auctours, yet by all the Protestant Churches in the world. But I must take leave to demand of our Disciplinarians, who it is they brand with the odious name of Erastians in the Acts of their Parliaments and Assemblies, and in the writings of their Commissioners, and reckon them with Papists, Anabaptists, and Independents; Is it those Churches who disarm their Presbyteries of the Sword of Excommunication which they are not able to wield? so did *Erasmus*; or is it those who attribute a much greater power to the Christian Magistrate in the managery of Ecclesiastical affairs than themselves? So did *Erasmus*; and so do all Protestant Churches. The Disciplinarians will sooner endure a Bishop or a Superintendent to govern them, than the Civil Magistrate. And when the Magistrate shall be rightly informed what a dangerous edge that tool their Discipline is, he will ten times sooner abjure of a moderate Episcopacy, than fall into the hands of such huchlers.

If it were not for this Disciplinarian humour, which will admit no latitude in Religion, but makes each nicety a fundamental, and every private opinion an Article of faith which prefers particular errors before general truths, I doubt not but all reformed Churches might easily be reconciled. Before these unhappy troubles in England, all Protestants both Lutherans and Calvinists did give unto the English Church the right hand of fellowship; the Disciplinarians themselves though they professed their own Churches were pure, (as if they were hard-hearted) yet they did not; they durst not condemn the Church of England, either as defective in any necessary point of Christian Duty, or redundant in any thing that might virtually or by consequence overthrow the foundation.

Assemb. Gen.
Anno 1556.

Witness that letter which their General Assembly of September 1556,

Pastours

(8)
Pastors and Elders sent by Mr. John Knox to the English Bishops, where
in they stile them Reverend Pastours, fellow-preachers and joynt oppo-
sers of the Roman Antichrist. They themselves were then far from a
party, or from making the calling of Bishops to be Antichristian.

But to leave these velitations and come home to the point. I will
shew first how this Discipline entrencheth most extreemly upon the
right of the civil Magistrate, secondly that it is as grievous and intol-
erable to the Subject.

CHAP. II.

*That this new Discipline doth utterly overthrow the Rights of Magistrates,
to convocate Synods, to confirm their Acts, to order Ecclesiastical affairs,
and reform the Church within their Dominions.*

ALl Princes and States invested with Sovereignty of power doe justly
challenge to themselves the right of Convocating National Synods
of their own Subjects, and ratifying their constitution.

And although pious Princes may tolerate or priveledge the Church to
convene within their territories annually or triennially, for the exercise
of discipline, and execution of constitutions already confirmed, (never-
theless we see how wary the Synod of Dort was in this particular,) yet he is a Magistrate of straw, that will permit the Church to convene
within his territories, whensoever, wheresoever they list, to convocate
before them whomsoever they please, all the Nobles, all the Subjects of
the Kingdom, to change the whole Ecclesiastical pollicy of a Common-
wealth, to alter the Doctrine and Religion established, to take away the
legall rights and privileges of the Subjects, to erect new tribunalls and
courts of Justice, to which Sovereigns themselves must submit, and
all this of their own heads, by virtue of a pretended power given them
from heaven, contrary to known laws and lawfull customs, the Supreme
Magistrate dissenting & disclaiming. Synods ought to be called by the su-
preme Magistrate if he be a Christian, &c. And either by himself, or by such as
he shall please to choose for that purpose, he ought to preside over them. This
power the Emperours of old did challenge over General Councils,
Christian Monarchs in the blindness of Popery over National Synods,
the Kings of England over their great Councils of old, and their Convoca-
tion of later times, The Estates of the united Provinces in the Synod
of Dort, this power neither Roman Catholick or Protestant in France
dare denie to his King. None have been more punctual in this case then
the State of Geneva, where it is expressly provided, that no Synod or
Presbytery shall alter the Ecclesiastical pollicy, or adde any thing to it, with-
out the consent of the civil Magistrate. Their elders do not challenge an
intolerable power as the Commissioners of Christ, but are still called

Can. 50.

Rech. can. 2.
S. min. de
decreto 21.
The Edic.
Gron. 1644.
pag. 161.

Lausann. Eccles. gene-
rat. et Ge-
neva 1562.
pag. 66.

pag. 20.

Page 10. *the Commissioners of the Signiory.* The lesser Council names them with the advise of the Ministry, (their consent is not necessary) The great Council of 200 doth approve them or reject them. At the end of the year they are presented to the Signiory, who continue them or discharge them as they see cause. At their admission they take an oath, to keep the Ecclesiastical Ordinances of the Civil Magistrate. The finall determination of doctrinal differences in Religion, (after conference of, and with the Ecclesiasticks,) is referred to the Magistrate. The proclamations published with the sound of trumpet registered in the same book, do plainly shew that the ordering of all Ecclesiastical affairs is assumed by the Signiory.

Page 9.

Page 11.

Octob. 20.
1597.Assemb. Ab-
berd. 1600L. Ropk. Bish.
v. Ropk.M. Dun-
1586.

But in Scotland all things are quite contrarie, the civil Magistrate hath no more to doe with the placing or displacing of Ecclesiastical Elders, than he hath in the Electoral Colledge, about the Election of an Emperor. The King hath no more legislative Power in Ecclesiastical causes, than a Cobler, that is a single Vote in case he be chosen an Elder, otherwise none at all. In Scotland Ecclesiastical persons make repeal, alter their Sanctions every day, without consent of King or Council. King James proclaimed a Parliament to be held at *Edenburgh*, and a little before by his letter required the Assembly to abstain from making any Innovations in the Policy of the Church, and from prejudging the decisions of the States by their conclusions, and to suffer all things to continue in the condition they were until the approaching Parliament. What did they hereupon? They neglected the Kings letter, by their own Authority they determined all things positively, questioned the Arch-Bishop of *St. Andrews* upon their own Canons, For collating to benefices, and Voting in Parliament, according to the undoubted Laws of the Land. Yea to that degree of sawciness they arrived, and into that contempt they reduced Sovereign power, that twenty Presbyters (no more at the highest, sometimes but thirteen, sometimes but seven or eight) dared to hold and maintain a General Assembly, (as they miscalled it,) after it was discharged by the King, against his Authority, an Insolence which never any Parliament durst yet attempt.

By their own Authority, long before there was any Statute made to that purpose, they abolished all the Festivals of the Church, even those which were observed in memory of the Birth, Circumcision, Resurrection and Ascension of our Saviour.

By their own Authority they decreed the abolition of Bishops, requiring them to resign their offices, as not having any calling from Gods word, under pain of Excommunication. And to desist from preaching until they had a new admission from the General Assembly. And to compleat their own folly, added further, that they would dispose of their possessions as the Churches Patronomy in the next Assembly, which ridiculous Ordinance was maintained stilly by the succeeding Synods, notwithstanding the Statute, that

that it should be Treason to impugn the Authority of the three Estates, or to procure the innovation or diminution of any of them. Which was made on purpose to control their vain presumption. Notwithstanding that themselves had formerly approved, and as much as in them lay established Superintendents, to endure for term of life with their numbers, bounds, salaries larger than those of other Ministers, indewed with Episcopal power, to plant Churches, ordain Ministers, assign Stipends, preside in Synods, direct the censures of the Church, without whom there was no Excommunication. The world is much mistaken concerning Episcopacie in Scotland; for though the King and Parliament were compelled by the clamours and impetuous violence of the Presbyters to annex the temporalities of Bishops to the crown, yet the Function it self was never taken away in Scotland, from their first conversion to Christianity, until these unhappy troubles. And these very temporalities were restored by the act of restitution, and their full power was first established Synodically, and afterwards confirmed by the three Estates of the Kingdom in Parliament.

By their own Authority when they saw they could not prevail with all their iterated indeavours and attempts to have their book of discipline ratified, they obtruded it upon the Church themselves, ordaining that all those who had born or did then bear any office in the Church should subscribe it, under pain of Excommunication.

By their own Authority or rather by the like unwarrantable boldness they adopted themselves to be heirs of the Prelates and other dignities and orders of the Church suppressed by their tumultuous violence, and decreed that all tythes, rents, lands, oblations, yea whatsoever had been given in former times, or should be given in future times to the service of God, was the patrimonie of the Church, and ought to be collected and distributed by the Deacons as the Word of God appoints. That to convert any of this to their particular or profane use of any person, is detestable Sacrilege before God. And elsewhere, Gentle-men, Barons, Earls, Lords, and others must be content to live upon their just rents, and suffer the Kirk to be restored to her libertie. What this libertie is follows in the same place, all things given in hospitalitie, all rents pertaining to Priests, Chauteries, Colledges, Chappellries, Frieries of all orders, the Sisters of the Seens all which ought to be retained still in the use of the Kirk. Give them but leave to take their breath and expect the rest. The whole revenues of the temporalities of Bishops, Deans, and Arch-Deans lands, and all rents pertaining to Cathedrall Kirks. Then supposing an objection, that the Possessours had Leases and Estates, they answer, That those who made them were thieves & murderers & had no power so to alienate the revenues of the Kirk. They desire that all such Estates may be discharged and avoided, that all Collectours appointed by the King or others, may be discharged from intermeddling therewith, and the Deacons per-

Parl. 1584.

1 Book disc.
cip. 4. and
6. head.

Anno 209.

1606.
Act. Glasg.
1610.
Parl. Edinb.
1612.

Act. Edinb.
1590.

2 Book disc.
Chap. 9.

2 Book disc.
6. head.

Ibidem.

Ibidem.

Ibidem.

Ass. Edinb.
1447.

permitted to collect the same: yea to that height of madnesse were they come, as to define and determine in their Assembly, (Judge whether it be not a modest constitution for a Synod.) That the next Parliament the Church should be fully restored to its Patrimony, and that nothing should be past in Parliament until that was first considered and approved. Let all Estates take notice of these pretensions and designs. If their project have not yet taken effect, it is onely because they wanted sufficient strength hitherto to accomplish it.

Ass. Glasg.
1451.
Ass. Edinb.
1450.
Ass. Edinb.
1447.

Lastly by their own Authority, under the specious title of Jesus Christ, King of kings, and Lord of lords, the onely Monarch of his Church, and under pretence of his Prerogative Royal, they erected their own Courts and Presbyteries in the most parts of Scotland, long before they were legally approved or received, as appeareth by their own Act, alledging that many statutes had been made to the Magistrate for approbation of the Policy of the Kirk, which had not taken that happy effect which good men would crave: And by another act acknowledging that Presbyteries were then established (Synodically) in most parts of the Kingdom. And lastly by the Act of another General Assembly at Edinburg, ordaining that the Discipline contained in the acts of the General Assembly should be kept, as well in Angus and Mernis as in the rest of the Kingdom.

You see sufficiently in point of practice how the Disciplinarians have trampled upon the Laws, and jostled the civil Magistrate out of his Supremacy in Ecclesiastical affairs. My next task shall be to shew that this proceeds not from Inanymadventence or Passion, but from their Doctrine and Principles.

1.
Book disc.
Chap. 7.

First, they teach that no persons, Magistrates nor others, have power to Vote in their Synods; but onely Ecclesiastical.

2.

Chap. 11.

Secondly, they teach that Ecclesiastical persons have the sole power of convening and convocating such Assemblies, All Ecclesiastical Assemblies have power to convene lawfully together, for treating of things concerning the Kirk. They have power to appoint times and places. Again National Assemblies of this Countrey ought alwayes to be retained in their own liberties, with power to the Kirk to appoint times & places. Thus they make it a Liberty, that is a Privilege of the Church, a part of its Patrimony, not onely to convene, but to convocate, whomsoever, whensoever, wheresoever.

3.
Ass. Edinb.
1450.

Thirdly for point of Power, they teach, that Synods have the judgement of true & false Religion, of Doctrine, Heresies, &c. the election, admission, suspension, deprivation of Ministers, the determination of all things that pertain to the Discipline of the Church. The judgement of Ecclesiastical matters causes beneficiary, matrimonial and others. Jurisdiction to proceed to excommunication against those that rob the Church of its patrimony. They have legislative Power to make rules and constitutions for keeping good order in the Kirk. They have power to abrogate and abolish all Statutes and Ordinances.

Book disc.
Chap. 7.

Chap. 12

a Book disc.
Chap. 1.

Theorema
III. imp. E-
Cenb. 1647.
decreto Sy-
nodi Theor.

4. THE

Theor. 62.

Information
from Scot-
land p. 19.

Theor. 98.

21 THEOREM 13

10-10-68

mini-

ministerial of executing their decrees & contributing to their settlement, they ascribe to the Magistrate concerning the Acts of Synods that which every private man hath, a judgement of *discretion*, but they retain to themselves the judgement of *Jurisdiction*. And if he judge not as they would have him, but suspend out of conscience the influence of his political power, where they would have him exercise it, they will either teach him another point of Popery, that is an implicate faith, or he may perchance feel the weight of their Church censures, and find quickly what manner of men they be, as our late gracious King *Charles*, and before him his Father, his Grandmother, & his great Grandmother did all to their cost.

Then in plain English what is this political Power to call Synods, to preside in Synods, and to ratifie Synods, which these good men give to the Magistrate, and magnifie so much? I shall tell the truth. It is a duty which the Magistrate owes to the Kirk, when they think necessary to have a Synod convoked, to strengthen their summons by a civil

T. 1. 50.
31.

Sanction, to secure them in coming to the Synod & returning from the Synod, to provide them good accommodation, to protect them from dangers, to defend their Rights and Privileges. To compel obstinate persons by civil Laws and punishments to submit to their censures and decrees. What gets the Magistrate by all this to himself?

ibid.

He may put it all in his eye, and see never a whit the worse. For they declare expressly that neither all the power, nor any part of the power, which Synods have to deliberate of, or to define Ecclesiastical things, (though it be in relation to their own Subjects) doth flow from the Magistrate, but because in those things which belong to the outward man, (mark the reason) the Church stands in need of the help of the Magistrate. Fair fall an ingenuous confession, they attribute nothing to the Magistrate, but onely what may render him able to serve their own turns, and supply their needs. I wish these men would think a little more of the distinction, between *habitual* and *actual* Jurisdiction. After a School-master hath his license to teach, yet his actual Jurisdiction doth proceed from the Parents of his Scholars. And though he enjoy a kind of Supremacy among them, he must not think that this extinguisheth either his own filial duty, or theirs.

3 Book of
disc. ch. 30.

Like this power of presiding politically in Synods is the other power which they give him of reforming the Church, that is when the State of the Church is corrupted, but not when it is pure, as they take it for granted, that it is, when the Jurisdiction is in their own hands. Although godly Kings and Princes, sometime by their own Authority, when the Kirk is corrupted, and all things out of order, place Ministers, and restore the true service of the Lord, after the example of some godly Kings of *Judab*, and divers godly Emperours and Kings also in the light of the New Testament; yet where the Ministry of the Kirk is

once

„once lawfully constituted, and they that are placed, do their office faithfully, all godly Princes and Magistrates ought to hear and obey their voice, and reverence the Majesty of the Son of God speaking in them. Leave this juggling; who shall judge, when the Church is corrupted; the Magistrates or Church-men? if the Magistrates, why not over you, as well as others? If the Church-men, why not others as well as you? here is nothing to be answered, but to beg the question, that they only are the true Church. Hear another witness, in evil and troublesome times, and in a lapsed state of affairs; when the order instituted by God in the Church, is degenerated to Tyranny, to the trampling upon the true Religion, and oppressing the Professours of it, when nothing is found, the godly Magistrate may do some things, which ordinarily are not lawfull. But ordinarily and of common right, in Churches already constituted, if a man flie to the Magistrate, complaining that he is injured, by the abuse of Ecclesiastical Discipline, or if the Sentence of the Presbyteries displease the Magistrate, either in point of Discipline or of Faith, he must not therefore draw such causes to a civil tribunal, nor introduce a Political Papacy. And as the Magistrate hath power in extraordinary causes, when the Church is wholly corrupted, to reform Ecclesiastical abuses; so if the Magistrate shall Tyrannize, over the Church, it is lawfull to oppose him, by certain wayes and means, extraordinary; how ever ordinarily not to be allowed. This is plain dealing, the Magistrate cannot lawfully reform them, but in cases extraordinary; and in cases extraordinary they may lawfully reform the Magistrate; *by means not to be ordinarily allowed*, that is by force of arms, See the principles from whence all our miseries; and the losse of our gracious Master, hath flowed; and learn to detect them; They give the Magistrate the custody of both tables, so they do give the same to themselves, they keep the second table, by admonishing him, he keeps the first table by assisting them: they reform the abuses, of the first table by ordinary right, of the second table extraordinarily. He reforms the abuses against the second table; by ordinary right: and the abuses against the first table extraordinarily.

Theor. 84.
and 85.

Ibidem.

Theor. 45.

Theor. 97.

Theor. 98.

Theor. 99.

But can the Magistrate, according to their learning call the Synod to an account for any thing they do, can he remedy the errors of a Synod either in Doctrine or Discipline? No, if Magistrates had power to change, or diminish, or restrain the Rights of the Church, the Condition of the Church, should be worse, and their liberties lesse, under a Christian Magistrate, than under an Heathen. For (say they) Parliaments and supreme Senates, are no more infallible then Synods, and in matters of Faith and Discipline more apt to erre. And again, the Magistrate is not judge of Spiritual causes controverted in the Church. And if he decreed any thing in such busineses, according to the wisdom of the flesh, and not according to the rule of Gods Word,

and

and the wisdom which is from above, he must give an account of it unto God.

2. Or may the Supreme Magistrate oppose the execution of their discipline practised in their Presbyteries or Synods, by Laws or prohibitions? No it is wickednesse. If he do so far abuse his authority, good Christians must rather suffer extremities than obey him.

3. Then what remedy hath the Magistrate, if he find himself grieved in this case? He may desire and procure a review in another National Synod, that the matter may be lawfully determined by Ecclesiastical judgement. Yet upon this condition, that notwithstanding the future review, the first sentence of the Synod be executed without delay. This is one main branch of Popery, and a grosse incroachment upon the right of the Magistrate.

CHAP. III.

That this Discipline robs the Magistrate of the last appeal of his Subjects.

2. The second flows from this. The last appeal ought to be the Supreme Magistrate, or Magistrates, within his or their Dominions, as to the highest Power under God. And where it is not so ordered, the Commonwealth can enjoy no tranquillity, as we shall see in the second part of this discourse. By the Laws of England, if any man find himself grieved with the sentence or consistoriall proceedings of a Bishop, or of his officers, he may appeal from the highest judicatory of the Church to the King in Chancery, who useth in that case to grant Commissions under the great Seal to Delegates expert in the Laws of the Realm, who have power to give him remedy and to see Justice done. In Scotland this would be taken in great scorn, as an high indignity upon the Commissioners of Christ, to appeal from his Tribunal, to the judgement of a mortal man. In the year 1582, King James by his letter, by his messenger, the Master of Requests, and by an Herald at Arms prohibited the Assembly at Saint Andrews to proceed in the case of one Montgomery, and Montgomery himself appealed to Cesar or to King and Council. What did our now Masters upon this? They slighted the Kings letter, his Messenger, his Herald, rejected the Appeal, as made to an incompetent Judge, and proceeded most violently in the cause. About four years after this another Synod held at Saint Andrews, proceeded in like manner against the Bishop of that See for Voting in Parliament according to his conscience, and for being suspected to have penned a Declaration, published by the King and Parliament at the end of the Statutes, notwithstanding that he declined their judicature, and appealed to the King and Parliament. When did any Bishops dare to doe such acts? There need no more instances, their book of Discipline it self being so full in the case, from the Kirk there is no reclamation, or appellation, to any Judge Civil or Ecclesiastical, within the Realm.

G. H. A. B.

That it exempts the Ministers from due punishment.

THirdly, if Ecclesiastick persons in their Pulpits or Assemblies, shall leave their text and proper work to turn incendiaries, trumpeters of sedition, stirring up the people to tumults and disloyal attempts, in all well ordered Kingdoms and Common-wealths, they are punishable by the civil Magistrate, whose proper office it is to take cognizance of treason and sedition. It was well said by a King of France to some such seditious *Shebas*, that if they would not let him alone in their Pulpits, he would send them to preach in another climate. In the united provinces there want not examples of seditious Oratours, who for controlling their Magistrates too sawcily in the Pulpit, have been turned both out of their Churches and Cities, without any fear of wresting *Christs Seep-ter* out of his hand. In Geneva it self, the correction of Ecclesiastical persons (*qua tales*;) is expressly reserved to the Signiory. So much our *Disciplinarians* have out-done their pattern, as the passionate writings of heady men out-do the calmer decrees of a stayed Senate.

Eccle. Orat.
pag. 14.

But the Ministers of Scotland have exempted themselves in this case from all secular judgement, as King James (who knew them best of any man living) witnesseth. They said, he was an incompetent judge in such cases, and that matters of the Pulpit ought to be exempted from the judgement and correction of Princes. They themselves speak plain enough. It is an absurd thing, that sundry of them, (Commissaries) having no function of the Kirk, should be judges to Ministers, and depose them from their rooms. The reason holds as well against Magistrates, as Commissaries. To passe by the sawcy and seditious expressions of Mr. Dury, Mr. Melville, Mr. Ballcanquhall, and their impunity. Mr. James Gibson in his sermon taxed the King for a persecutor, and threatened him with a curse, that he should die childlesse, and be the last of his race, for which being convented before the Assembly, and not appearing, he was onely suspended during the pleasure of his brethren, (he should have been suspended indeed, that is hanged.) But at another Assembly, in August following, upon his allegation, that his not appearing was out of his tender care of the rights of the Church, he was purged from his contumacy, without once so much as acquainting his Majesty.

Declar. 1594

Book disc.
chap. 11.

Ar. Edinb.
1587.

The case is famous of Mr. David Blake Minister of St. Andrews, who had said in his sermon, that the King had discovered the treachery of his heart, in admitting the Popish Lords into the countrie. That all Kings were the devils horns, that the devil was in the Court, and in the guiders

Master David Blake
1596.

of it, And in his prayer for the Queen he used these words, we must pray for her for fashion sake, but we have no cause, she will never do us any good. He said that the Queen of England (*Queen Elizabeth*) was an *Atheist*, that the Lords of the Session were miscreants and bribers, that the Nobility were degenerated, godless, dissemblers and enemies to the Church, that the Council were holiv glasses, cormorants, and men of no Religion. I appeal to all the Estates in Europe, what punishment could be ever enough for such audacious violence? The *English* Ambassadour complains of it; *Blake* is cited before the Council. The Commissioners of the Church plead, that it will be ill taken, to bring Ministers in question upon such trifling delations, as inconsistent with the liberties of the Church. They conclude that a *Declinatur* should be used, and a *Protestation* made against those proceedings, saying, it was *Goas* cause, wherein they ought to stand to all hazards. Accordingly a *Declinatur* was framed and presented. *Blake* desire to be remitted to the Presbytery, as his Ordinary. The Commissioners send the copie of the *Declinatur* to all the Presbyteries, requiring them for the greater corroboration of their doings, to subscribe the same, and to commend the cause in hand in their private and publick prayers to God, using their best credit with their flocks for the maintenance thereof. The King justly incensed herewith, dischargeth the meeting of the Commissioners. Notwithstanding this *Injunction* they stay still, and send Delegates to the King, to represent the inconveniences that might issue. The King more desirous to decline their envy, than they his judgement, offers peace. The Commissioners refuse it, and present an insolent petition, which the King rejects deservedly, and the cause was heard the very day that the *Princesse Elisabeth*, (now *Queen of Bohemia*) was Christened. The witnesses were produced, *Mr. Robert Pont* in the name of the Church makes a *Protestation*. *Blake* presents a second *Declinatur*. The Council decree that the cause being treasonable, is cognoscible before them. The good King still seeks peace, sends messengers, treats, offers to remit; But it is labour in vain. The Ministers answer peremptorily by *Mr. Robert Bruce* their Prolocutor, that the liberty of Christs Kingdom had received such a wound, by this usurpation of the rights of the Church, that if the lives of *Mr. Blake* and twenty others had been taken, it would not have grieved the hearts of good people so much, as these injurious proceedings. The King still woos and confers. At last the matter is concluded, that the King shall make a *Declaration* in favour of the Church, that *Mr. Blake* shall onely make an acknowledgement to the Queen, and be pardoned. But *Mr. Blake* refuseth to confess any fault, or to acknowledge the King and Council to be any judges of his Sermon. Hereupon he is convicted, and sentenced to be guilty.

guilty of false and treasonable slanders, and his punishment referred to the King. Still the King treats, makes propositions unbecoming his Majesty, once, or twice. The Ministers reject them, proclaim a fast, raise a tumult in *Edenburgh*, Petition, prefer Articles. The King departeth from the Citie, removeth his Courts of Justice, the people repent, the Ministers persist, and seek to ingage the Subjects in a Covenant for mutuall defence. One Mr. *Walsh* in his Sermon tells the people, that the King was possessed with a devil, yea with seven devils, that the Subjects might lawfully rise and take the sword out of his hands. The Seditious encouraged from the Pulpit, send a letter to the Lord *Hamilton*, to come and be their General. He nobly refuseth, and sheweth their letter to the King. Hereupon the Ministers are sought for to be apprehended, and flie into *England*. The Tumult is declared to be treason by the Estates of the Kingdom. I have urged this the more largely, (yet as succinctly as I could,) to let the world see, what dangerous Subjects these Disciplinarians are, and how inconsistent their principles be, with all orderly Societies.

C H A P. V.

That it subjects the supreme Magistrate to their censures, &c.

FOURTHLY, they have not onely exempted themselves, in their duties of their own function from the tribunal of the Sovereign Magistrate, or Supreme Senate, but they have subjected him, and them, (yea even in the discharge of the Sovereign trust) to their own Consistories, even to the highest censure of Excommunication, which is like the cutting of a member from the body Natural, or the out-lawing of a Subject in the body politic, Excommunication, that very engine, whereby the Popes of old advanced themselves above Emperours. To discipline must all the Estates within this Realm be subject: as well Rulers, as they that are ruled. And elsewhere, all men, as well Magistrates as Inferiours, ought to be subject to the judgement of General Assemblies. And yet again, no man that is in the Church, ought to be exempted from Ecclesiastical censures. What horrid and pernicious mischiefs do use to attend the Excommunication of Sovereign Magistrates, I leave to every mans memory, or imagination. Such courses make great Kings become cyphers, and turn the tenure of a crown copie-hold, *ad voluntatem Dominorum*. Such Doctrines might better become some of the Roman *Alexanders*, or *Bonifaces*, or *Gregorius*, or *Pius Quintus*, than such great Professours of Humility, such great disclaimers of Authority, who have inveighed so bitterly against the Bishops for their

4

1 Book disc.
7. head.

2 Book disc.
Chap. 12.

Theor. 8.

their usurpations. This was never the practice of any orthodox Bishop, S^r. Ambrose is mistaken, what he did to Theodosius was no act of Ecclesiastical jurisdiction, but of Christian discretion. No, he was better grounded, David said, *Against thee only have I sinned, because he was a King.* Our Disciplinarians abhor the name of Authority, but hugge the thing, their profession of humility, is just like that Cardinals hanging up of a fishers net in his dining room, to put him in mind of his dissent, but so soon as he was made Pope he took it down, saying, *the fish was caught now, there was no more need of the net.*

CHAP. VI.

That it robs the Magistrate of his Dispensative power.

Fifthly, all supreme Magistrates do assume to themselves a power of pardoning offences and offenders, where they judge it to be expedient. He who believes that the Magistrate cannot with a good conscience dispence with the punishment of a penitent malefactor I wish him no greater censure than that the penal laws might be duly executed upon him, until he recant his error. But our Disciplinarians have restrained this dispensative power, in all such crimes as are made capital by the judicial Law, as in the case of Bloud, Adultery, Blasphemy, &c. in which cases, they say the offender ought to suffer death, as God hath commanded. And, If the life be spared as it ought not to be to the offenders, &c. And the Magistrate ought to prefer Gods expresse commandment before his own corrupt judgement, especially in punishing these crimes which he commandeth to be punished with death. When the then Popish Earls of Angus, Huntley, and Erroll, were excommunicated by the Church, and forfeited for treasonable practices against the King, it is admirable to read with what wisdom and charity and sweetness his Majesty did seek from time to time to reclaim them from their errors, and by their unfeigned conversion to the reformed Religion to prevent their punishment. Wherein he had the concurrence of two Conventions of Estates, the one at Falkland, the other at Dunfermling. And on the other side to see with what bitterness and radicated malice they were prosecuted by the Presbyteries, and their Commissioners, sometimes petitioning, that they might have no benefit of law, as being excommunicated, Sometimes threatening, that they were resolved to pursue them to the uttermost, though it should be with the losse of all their lives in one day. That if they continued enemies to God and his Truth, the Country should not brook with them and the Law together. Sometimes pressing to have their estates confiscated, and their

Book disc.
book 9.

Mid.

Act Edinb.
1594.
Parl. Ed.
1594.

their lives taken away. Alledging for their ground, that by Gods Law they had deserved death. And when the King urged that the bosom of the Church should be ever open to penitent sinners, they answered, that the Church could not refuse their satisfaction, if it was truly offered, but the King was obliged to do justice. What do you think of those that roar out, Justice, Justice, now a dayes, whether they be not the right spawn of these Bloud-suckers, Look upon the examples of *Cain, Esau, Ishmael, Antiochus, Antichrist*, and tell me, if You ever find such supercilious, cruel, bloud-thirsty persons, to have been pious towards God, but their Religion is commonly like themselves, stark naught, Cursed be their anger for it was fierce, and their wrath, for it was cruel. Gen. 7. 7.

These are some of those incroachments which our Disciplinaryans have made upon the rights of all supreme Magistrates, there be sundry others, which especially concern the Kings of *Great Brittain*, as the loss of his tithes, first-fruits, and patronages, and which is more than all these, the dependence of his Subjects; by all which we see, that they have thrust out the Pope indeed, but retained the Papacy. The Pope as well as they, and they as well as the Pope, (neither barrel better herrings,) do make Kings but half Kings, Kings of the bodies, not of the souls of their Subjects: They allow them some sort of judgement over Ecclesiastical persons, in their civil capacities, for it is little (according to their rules) which either is not Ecclesiastical, or may not be reduced to Ecclesiastical. But over Ecclesiastick persons, as they are Ecclesiasticks, or in Ecclesiasticall matters, they ascribe unto them no judgement in the world. They say it cannot stand with the word of God, that no Christian Prince ever claimed, or can claim to himself such a power. If the Magistrate will be contented to wave his power in Ecclesiastical matters, and over Ecclesiastical persons, (as they are such,) and give them leave to do what they list, and say what they list in their Pulpits, in their Consistories, in their Synods, and permit them to rule the whole Common-wealth, in order to the advancement of the Kingdom of Christ. If he will be contented to become a subordinate Minister to their Assemblies, to see their decrees executed, then it may be they will become his good Masters, and permit him to enjoy a part of his civil power. When Sovereigns are made but accessories, and inferiours do become principals, when stronger obligations are devised, than those of a subject to his Sovereign, it is time for the Magistrate to look to himself, these are prognosticks of insuing storms, the avant carriers of seditious tumults. When supremacy lights into strange and obscure hands, it can hardly contain it self within any bounds. Before our

Vindication
of Commis-
sioners July 4.
1642.

Disciplinarians be well warmed in their Ecclesiastical Supremacy, they are beginning, or rather they have already made a good progresse in the invasion of the temporal Supremacy also.

CHAP. VII.

That the Disciplinarians cheat the Magistrate of his Civil Power in order to Religion.

6

That is their sixth incroachment upon the Magistrate, and the verticall point of Jesuitisme. Consider first how many civil causes they have drawn directly into their Consistories, and made them of Ecclesiastical cognisance, as *fraud in Bargaining, false weights and measures, oppressing one another, &c.* and in the case of Ministers, *bribery, perjury, theft, fighting, usury, &c.*

1 Book disc.
7. head.
2 Book disc.
Chap. 7.

Secondly consider that all offences whatsoever are made cognoscible in their Consistories, in case of scandal, yea even such as are punishable by the civil sword with death: If the civil sword foolishly spare the life of the offender, yet may not the Kirk be negligent in their office, which is to excommunicate the wicked.

1 Book disc.
9. head and
Theor. 63.

Theor. 47.
48.

Vindicat.
com. p. 6.

Solemn ac-
knowledge-
ment. Octob.
4 1648.

Thirdly they ascribe unto their Ministers a liberty and power to direct the Magistrate, even in the Managerie of civil affairs: To govern the Common-wealth, and to establish civil laws is proper to the Magistrate: To interpret the word of God, and from thence to shew the Magistrate his duty, how he ought to govern the Common-wealth, and how he ought to use the Sword, is comprehended in the office of the Minister, for the holy Scripture is profitable to shew what is the best government of the Common-wealth. And again all the duties of the second table as well as of the first, between King and Subject, parents and children, husbands and wives, Masters and servants, &c. are in difficult cases a subject of cognisance and judgement to the Assemblies of the Kirk. Thus they are risen up from a judgement of direction to a judgement of Jurisdiction, And if any persons, Magistrates or others, dare act contrary to this judgement of the Assembly, (as the Parliament and Committee of Estates did in Scotland in the late expedition) they make it to be an unlawfull ingagement, a sinfull War, contrary to the Testimonies of Gods servants, and decree the parties so offending to be *suspended from the communion, and from their offices in the Kirk.* I confesse Ministers do well, to exhort Christians to be carefull, honest, industrious in their special callings: but for them to meddle pragmatically with the mysteries of particular trades, and much more with the mysteries of State, which never came within the com-
pass

pass of their shallow capacities, is a most audacious insolence, and an insufferable presumption. They may as well teach the Pilot how to steer his course in a tempest, or the Physician how to cure the distemper of his patient.

But their highest cheat is that Jesuiticall invention, (*In ordine ad spiritualia*), they assume a power in worldly affairs indirectly, and in order to the advancement of the kingdom of Christ. *The Ecclesiastical Ministry is conversant usually about civil things.* Again must not duties to God whereof the securing of religion is a main one, have the Supreme and first place, duties to the King a subordinate and second place? The case was this. The Parliament levied forces to free their King out of prison. A meer civil duty. But the commissioners of the Assembly declare against it, unless the King will first give assurance under hand and seal by solemn oath, that he will establish the Covenant the Presbyterian discipline, &c. in all his Dominions, and never endeavour any change thereof, least otherwise his liberty might bring their bygone proceedings about the League & Covenant into question, there is their power *in ordine ad spiritualia*. The Parliament will restore to the King his negative voice. A meer civil thing. The commissioners of the Church oppose it, because of the great dangers that may thereby come to Religion. The Parliament name Officers and Commanders for the Army. A meer civil thing. The Church will not allow them, because they want such qualifications as Gods word requires, that is to say in plain terms, because they were not their confidants. Was there ever Church challenged such an omnipotence as this? Nothing in this world is so civil or political, wherein they do not interest themselves, in order to the advancement of the kingdom of Christ.

Upon this ground their Synod enacted, that no Scottish merchants should from thenceforth traffique in any of the dominions of the King of Spain, until his Majesty had procured from that King some relaxation of the rigour of the inquisition, upon pain of excommunication. As likewise that the Munday market at *Edenburgh* should be abolished, It seems they thought it ministered some occasion to the breach of the Sabbath. The Merchants petitioned the king to maintain the liberty of their trade, He grants their request but could not protect them, for the Church prosecuted the poor merchants with their censures, untill they promised to give over the Spanish trade, so soon as they had perfected their accounts, and payed their Creditors in those parts.

But the Shoemakers, who were most interested in the Munday markets with their tumults and threatenings compelled the Ministers to retract, whereupon it became a jest in the City, that the *Senters* could ob-

Theor. 69.
vindication
p. 1.

Humble ad-
vise. Edenh.
June 10.
1648.

vindication
p. 3.

Art. Dund.
1593.

tain.

tain more at the Ministers hands, than the King. So they may meddle with the Spanish trade or Munday markets, or any thing in order to Religion. Upon this ground they assume to themselves a power to ratifie Acts of Parliament, So the assembly at *Edenburgh* enacted, That the Acts made in the Parliament at *Edenburgh* the 14 of August. 1560, (without either Commission or Proxie from their Sovereign,) touching Religion, &c. should have the force of a publick Law. And that the said Parliament, so far as concerned Religion, should be maintained by them, &c. and be ratified by the first Parliament that should happen to be kept within that Realm. See how bold they make with Kings and Parliaments; in order to Religion. I cannot omit that famous summons which this assembly sent out, not onely to treat, but to admonish all persons truly professing the Lord Jesus within the Realm, as well Noble-men as Barons and those of other estates to meet and give their personal appearance at *Edenburgh* the 20 of July ensuing, for giving their advise and concurrence in matters then to be proponed, especially for purging the Realm of Popery, establishing the policy of the Church, and restoring the patrimony thereof to the just possessours. Assuring such as did absent themselves that they should be deemed dissimulate professours, unworthy of the fellowship of Christs flock, who thinks your Scottish Disciplinarians know not how to ruffle it?

At. *Edenb.*
1567.

Book d. l. c.
ch. 7.

Vindication
pag. 11.
p. 10.

Upon this ground they assume a power to abrogate and invalidate Laws and Acts of Parliament, if they seem disadvantageous to the Church. Church Assemblies have power to abrogate and abolish all statutes and ordinances concerning Ecclesiastical matters, that are found noysom and unprofitable, and agree not with the times, or are abused by the people. So the Acts of Parliament 1584. at the very same time that they were proclaimed, were protested against at the market crosse of *Edenburgh* by the Ministers, in the name of the Kirk of Scotland. And a little before, whatsoever be the Treason of impugning the authority of Parliament, it can be no Treason to obey God rather than man. Neither did the General assembly of *Glasgow* 1638. &c. commit any treason, when they impugned Episcopacy, and Perth-Articles, although ratified by Acts of Parliament; and standing laws then unrepealed. He saith so far true; that we ought rather to obey God than man, that is, to suffer when we cannot act; but to impugn the authority of a lawfull Magistrate, is neither to obey God nor man. God commands us to die innocent rather than live nocent, they teach us rather to live nocent, than die innocent. Away with these seeds of sedition, these rebellious principles; Our Master Christ hath left us no such

WARRANT

warrant, and the unsound practise of an obscure Conventicle is no safe
 pattern. The King was surprized at *Rathen* by a company of Lords and
 other conspirators; this fact was as plain Treason as could be imagi-
 ned, and so it was declared; (I say declared, not made) in Parliament.
 Yet an Assembly Generall (*no man gain-saying*) did justify that Treason
 as loth in order to Religion as good and acceptable service to God, their
 Sovereign, and native Countrey, requiring the Ministers in all their
 Churches to commend it to the people, and exhort all men to con-
 curre with the actors, as they tendred the glory of God, the full de-
 liverance of the Church, and perfect reformation of the Common-
 wealth, threatening all those who subscribed not to their judgement
 with Excommunication. We see this is not the first time that Disci-
 plinarian Spectacles have made abominable Treason to seem Religion,
 if it serve for the advancement of the good Cause. And it were well
 if they could rest here, or their zeale to advance their Ecclesiasticall
 Sovereignty, by force of Armes, and effusion of Christian blood, would
 confine it self within the limits of *Scotland*: No, those bounds are too
 narrow for their pragmaticall spirits: And for busie Bishops in other
 mens Diocesses, see the Articles of *Sterling*, That the securing and
 settling Religion at home, and promoting the work of Reformation
 abroad, in *England* and *Ireland*, be referred to the determination of
 the General Assembly (of the Kirk) or their Commissioners. What,
 is old *Edenburgh* turned new *Rome* and the old Presbyters young
 Cardinals, and their Consistory a Conclave, and their Committees
 a Juncto for propagating the faith? Themselves stand most in need of
 Reformation; If there be a mote in the eye of our Church, there is a
 beam in theirs. Neither want we at home God bepraised, those who
 are a thousand times fitter for learning, for piety, for discretion, to
 be reformers, then a few giddy innovators. This I am sure, since
 they undertook our cure against our wills, they have made many fat
 Church-yards in *England*. Nothing is more civill, or essentiall to the
 Crowne, then the Militia, or power of raising Armes: Yet we have
 seen in the attempt at *Rathen*, in their Letter to the Lord *Hamilton*,
 in their Sermons, what is their opinion. They insinuate as much in
 their Theorems, *It is lawfull to resist the Magistrate by certain extra-
 ordinary wayes or meanes, not to be ordinarily allowed.* It were no dif-
 ficult task out of their private Authors, to justify the barbarous acts
 that have been committed in *England*. But I shall hold my selfe to
 their publike actions and records: *A malicious company, of Citizens
 forced the gates of Halyrood-house, to search for a Priest, and plunder
 at their pleasure. Mr. Knox was charged by the Council to have bin the
 author of the sedition; and further, to have convoked his Majesties*

1582.

1583.

At Edinb.

1582.

Sept. 27.

1648. Ar. 3

Theor. 84.

Ann. 1562.

Subjects by Letters missive when he pleased. He answered, that he was no preacher of Rebellion, but taught people to obey their Princes in the Lord; [I fear he taught them likewise, that he and they were the competent judges what is obedience in the Lord.] He confessed his *convocating of the Subjects by virtue of a command from the Church, to advertise the Brethren when he saw a necessity of their meeting, especially if he perceived Religion to be in peril.* Take another instance, The Assembly having received an answer from the King, about the tryall of the Popish Lords, not to their contentment, resolve all to convene in Armer at the place appointed for the tryall; whereupon some were left at *Edenburgh* to give timely advertisement to the rest. The King at his return gets notice of it, calls the Ministers before him, shewes them what an undutifull part it was in them to levy Forces, and draw his Subjects into Armes without his Warrant. The Ministers pleaded, *That it was the cause of God, in defence whereof they could not be desistunt.* This is the Presbyterian wont, to subject all causes and persons to their Consistories, to ratifie and abolish civill Lawes, to confirm and pull down Parliaments, to levy Forces, to invade other Kingdoms, to do any thing respectively to the advancement of the good cause, and in order to Religion.

Ass. Eden-
burg. 1593.

CHAP. VIII.

That the Disciplinarians challenge this exorbitant Power by Divine Rights.

BEhold both Swords spirituall and temporall in the hands of the Presbytery, the one ordinarily by common right, the other extraordinarily, the one belonging directly to the Church, the other indirectly; the one of the Kingdome of Christ, the other for his Kingdome, in order to the propagation of Religion. See how these *hocus pocus* with stripping up their sleeves and professions of plain-dealing, with declaiming against the tyranny of Prelates, under the pretence of humility and Ministeriall duty, have wrested the Scepter out of the hand of Majesty, and jugged themselves into as absolute a Papacy, as ever was within the walls of Rome. O Saviour, behold thy Vicars, and see whether the pride of the servants of thy servants is ascended. Now their Consistories are become the *Tribunalls of Christ*. That were strange indeed, Christ hath but one Tribunall, his Kingdome is not of this world. Their determinations passe for the *Sentences of Christ*. Alas there is too much faction, and passion, and ignorance in their Presbyteries. Their Synodall Acts go for the *Lawes of Christ*. His Lawes are immutable, mortall man may not presume to alter them,

or to adde to them ; but these men are chopping and changing their constitutions every day. Their Elders must be looked upon as the *Commissioners of Christ*. It is impossible, *Geneva* was the first City where this discipline was hatched, though since it hath lighted into hucksters hands. In those dayes they magnified the platform of *Geneva*, for the pattern shewed in the mount. But there, the Presbyters at their admission take an oath, to observe the Ecclesiasticall Ordinances of the small, great, and generall Councils of that City. Can any man be so stupid, as to think, that the high Commissioners of Christ swear fealty to the Burgers of *Geneva*? Now forsooth their Discipline is become the *Scepter of Christ, the Eternall Gospel*. (See how successe exalts mens desires and demands.) In good time, where did this Scepter lye hid for 1500. yeers, that we cannot finde the least footsteps of it in the meanest village of Christendome? This world drawes towards an end ; was this discipline fitted and contrived for the world to come? Or how should it be the Eternall Gospel? When every man sees how different it is from it self, in all Presbyterian Churches, adapted and accommodated to the civill policy of each particullar place where it is admitted, except onely *Scotland*, where it comes in like a Conqueror, and makes the Civill Power stoop and strike topsail to it. Certainly, if it be the Gospel, it is the fifth Gospel, for it hath no kindred with the other foure. There is not a Text which they wrest against Episcopacy, but the Independants may with as much colour of reason, and truth, urge it against their Presbyteries. Where doth the Gospel distinguish between temporary and perpetuall Rulers? Between the Government of a person, and of a corporation? There is not a Text which they produce for their Presbytery, but may with much more reason be alledged for Episcopacy, and more agreeable to the *analogy of faith*, to the perpetuall practice and belief of the Catholick Church, to the concurrent Expositions of all Interpreters, and to the other Texts of holy Scripture ; for untill this new modell was yesterday devised, none of those Texts were ever so understood. When the praisers in the doctrine, it is very suspicious, or rather evident, that the Scripture was not the rule of their reformation, but their subsequent excuse. This (*jure divino*) is that which makes their fore incurable, themselves incorrigible, that they father their own brat upon God Almighty, and make this Mushrome which sprung but up the other night, to be of heavenly descent. It is just like the doctrine of the Popes infallibility, which shuts the door against all hope of remedy. How should they be brought to reform their errors, who beleieve they cannot erre, or they be brought to renounce their drowsy dreams, who take it for granted, that they are divine revelations.

An. 1556.

And yet when that wise Prince, King *James*, a little before the Nationall Assembly at *Perth*, published in print 55. Articles or Questions, concerning the uncertainty of this Discipline, and the vanity of their pretended plea of *divine right*, and concerning the errours and abuses crept into it, for the better preparation of all men to the ensuing Synod, that Ministers might study the point beforehand, and speak to the purpose; they who stood affected to that way were extremely perplexed. To give a particular account, they knew well it was impossible; but their chiefest trouble was, that their foundation of *divine right*, which they had given out all this while to be a solid rock, should come now to be questioned for a shaking quagmire. And so without any opposition they yeilded the bucklers. Thus it continued untill these unhappy troubles, when they started aside again like broken bowes. This plant thrives better in the midst of tumults, then in the times of peace and tranquillity. The Elme which supports it, is a factions multitude, but a prudent and courageous Magistrate nips it in the bud.

CHAP. IX.

That this Discipline makes a monster of the Commonwealth.

WE have seen how pernicious this Discipline (as it is maintained in *Scotland*, and endeavoured to be introduced into *England* by the Covenant,) is to the supreme Magistrate, how it robs him of his Supremacy in Ecclesiasticall affaires, and of the last appeals of his own Subjects, that it exempts the Presbyters from the power of the Magistrate, and subjects the Magistrate to the Presbyters, that it restraines his dispensative power of pardoning, deprives him of the dependance of his Subjects, that it doth challenge and usurp a power paramount both of the Word and of the Sword, both of Peace and War, over all Courts and Estates, over all Laws Civill and Ecclesiasticall, in order to the advancement of the Kingdom of Christ, whereof the Presbyters alone are constituted rulers by God, and all this by a pretended divine right, which takes away all hope of remedy, untill it be hissed out of the world; in a word, that it is the top-branch of Popery, a greater tyranny, then ever *Rome* was guilty of. It remains to show how disadvantageous it is also to the Subject.

First, to the Common-wealth in generall, which it makes a Monster, like an Amphibaina, or a Serpent with two heads, one at either end. It makes a coordination of Sovereignty in the same Society, two supremes in the same Kingdom or State, the one Civill, the other Ecclesiasticall, then which nothing can be more pernicious, either to

the

the consciences, or the estates of Subjects, when it falls out (as it often doth) that from these two heads issue contrary commands, *If the Trumpet give an uncertain sound, who shall prepare himself to the battel?* 1 Cor. 14. 1. Much more when there are two Trumpets, and the one sounds an Alarm, the other a Retreat. What should the poor Souldier do in such a case? or the poor Subject in the other case? If he obey the Civill Magistrate, he is sure to be excommunicated by the Church; if he obey the Church, he is sure to be imprisoned by the Civill Magistrate; What shall become of him? I know no remedy, but according to *Solomons* sentence, the living Subject must be divided into two, and the one half given to the one, and the other half to the other. For the Oracle of Truth hath said, that *one man cannot serve two Masters*. But in *Scotland* every man must serve two Masters, and (which is worse) many times disagreeing Masters. At the same time the Civill Magistrate hath commanded the Feast of the Nativity of our Saviour to be observed, and the Church hath forbidden it. At the same time the King hath summoned the Bishops to sit and Vote in Parliament, and the Church hath forbidden them.

1 Kin. 3. 25.

1582.

In the year 1582. *Monsieur-le-mot*, a Knight of the Order of the Holy Ghost, with an associate, were sent Ambassadors from *France* into *Scotland*: The Ministers of *Edenburgh* approving not his Message, (though meerly Civill,) inveigh in their Pulpits bitterly against him, calling his *White Crosse* the badge of *Antichrist*, and himself the *Ambassador of a Murderer*. The King was ashamed, but did not know how to help it; The Ambassadors were discontented, and desired to be gone: The King willing to preserve the ancient Amity between the two Crownes, and to dismiss the Ambassadors with content, requires the Magistrates of *Edenburgh* to feast them at their departure; so they did; But to hinder this feast, upon the Sunday preceding, the Ministers proclame a Fast to be kept the same day the Feast was appointed; and to deteine the people all day at Church; the three Preachers make three Sermons, one after another without intermission, thundring out curses against the Magistrates and Noblemen which waited upon the Ambassadors by the Kings appointment. Neither stayed they here, but pursued the Magistrates with the censures of the Church, for not observing the Fast by them proclaimed; and with much difficulty were wrought to abtaine from Excommunicating of them; which censure, how heavy it falls in *Scotland*, you shall see by and by. To come yet neerer, the late Parliament in *Scotland* injoynd men to take up Armes for delivery of their King out of prison; The Commissioners for the Assembly disallowed it; and at this present how many are chased out of their Country? How many.

Febr. 16.

At Saint
Giles
Church.

many are put to publike repentance in sackcloth? how many are excommunicated, for being obedient to the Supreme Iudiciary of the Kingdom, that is, King and Parliament? Miserable is the condition of that people where there is such clashing and interfering of Supreme Iudicatories and Authorities. If they shall pretend that this was no free Parliament: First, they affirm that which is not true; either that Parliament was free, or what will become of the rest? Secondly, this plea will advantage them nothing; for (which is all one with the former) thus they make themselves Judges of the validity or invalidity of Parliaments.

CHAP. X.

That this Discipline is most prejudiciall to the Parliament.

FROM the Essentiall body of the Kingdom we are to proceed to the representative body, which is the Parliament. We have already seen, how it attributes a power to Nationall Synods to restrain Parliaments, and to abrogate their Acts, if they shall judge them prejudiciall to the Church. We need no other instance, to shew what small account Presbyteries do make of Parliaments, then the late Parliament in *Scotland*. Notwithstanding that the Parliament had declared their resolution to *levy forces vigorously, and that they did expect as well from the Synods and Presbyteries, as from all other his Majesties good Subjects, a ready obedience to the commands of Parliament, and Committees of Estates*. The Commissioners of the Assembly not satisfied herewith, do not onely make their proposalls, that the grounds of the Warre and the breaches of the Peace might be cleared, that the union of the Kingdomes might be preserved, that the popish and prelatie party might bee suppressed, that his Majesties offers concerning Religion might be declared unsatisfactory, that before his Majesties restitution to the exercise of his Royall power, he shall first engage himself by solemn Oath under his hand and Seal, to passe Acts for the settlement of the Covenant and Presbyterian Government in all his Dominions, &c. And never to oppose them, or endeavour the Change of them, (An usurer will trust a bankrupt upon easier terms, then they will do their Sovereign,) and lastly, that such persons onely might be intrusted, as had given them no cause of jealousy, (which had been too much, and more then any estates in *Europe* will take in good part from half a dozen Ministers,) But afterwards by their publick declaration to the whole Kirk and Kingdom, set forth the not being satisfied

Declar.

sted in these particulars, they do plainly dissent and disagree, and declare that they are clearly perswaded in their consciences, that the Engagement is of dangerous consequence to true Religion, prejudiciall to the Liberty of the Kirk, favourable to the Malignant party, inconsistent with the union of the Kingdom; Contrary to the word of God and the Covenant, wherefore they cannot allow either Ministers or any other whatsoever to concur and cooperate in it, and trust that they will keep themselves free in this businesse, and choose affliction rather then iniquitie. And to say the Truth, they made their word good. For by their power over the Church-men, and by their influence upon the people, and by threatening all those who engaged in that action with the censures of the Church, they retarded the Levies, they deterred all preachers from accompanying the Army to do divine offices. And when Saint Peters keyes would not serve the turn, they made use of Saint Pauls sword, and gathered the countrey together in arms at Macbleene Moore to oppose the expedition.

So if the high court of Parliament will set up *Presbytery*, they must resolve to introduce an higher court then themselves, which will overtop them for eminency of authority, for extent of power, and greatnesse of priviledges, that is, a Nationall Synod.

First for authority, the one being acknowledged to be but an human convention, the other assumed confidently to be a divine institution. The one sitting by vertue of the Kings writ, the other by vertue of Gods writ. The one as Councillers of the Prince, the other as Ambassadors and Vicars of the sonne of God. The one as Burgesses of Corporations, the others as Commissioners of Jesus Christ. The one judging by the law of the land, the other by the holy Scriptures. The one taking care for this temporall life, the other for eternall life.

Secondly for power, as *Curtius* saith, *ubi multitudo vana religione capta est, melius vatibus suis quam docibus pareret parer*, where the multitude is led with superstition, they do more readily obey their Prophets then their Magistrates. Have they not reason? Pardon us O Magistrate, thou threatenst us with prison, they threaten us with hell fire. Thy sentence deprives us of civill protection, and the benefit of the law, so doth theirs indirectly, and withall makes us strangers to the common-wealth of Israel. Thou canst out-law us, or horn us, and confiscate our estates, their keyes do the same also by consequence, and moreover deprive us of the prayers of the Church, and the comfortable use of the blessed Sacraments. Thou canst deliver us to Pursevant, or commit us to the Black Rod, they can deliver us over to Sathan, and commit us to the prince of darknesse.

Thirdly

Thirdly for priviledges, the priviledges of Parliament extend not to treason, felony, or breach of peace, but they may talke treason, and act treason, in their pulpits and Synods without controulment. They may securely commit not onely *petilareny* but *Burglary*, and force the doers of the pallace Royall. They may not onely break the peace, but convocate the Subjects in armes, yea give warrant to a particular person, to conveen them by his letters missives, according to his discretion, *in order to religion*. Of all which we have seen instances in this discourse. The priviledges of Parliaments are the Graces and Concessions of man; and may be taken away by humane Authority, but the priviledges of Synods they say are from God, and cannot without Sacriledge be taken away by mortall man. The two Houses of Parliament can not name Commissioners to sit in the intervalles, and take care *ne quid detrimenti capiat respublica*, that the Commonwealth receive no prejudice; But Synods have power to name vicars Generall, or Commissioners, to sit in the intervalles of Synods, and take order that neither King nor Parliament nor people do inroach upon the Liberties of the Church. If there be any thing to do, they are (like the fox in *Aesops* fables,) sure to be in at one end of it.

CHAP. XI.

That this Discipline is oppressive to particular persons.

Scot. Leit.
p. 57. 58.

1 Book dis.
7. head.

TOWARDS particular persons this Discipline is too full of rigour, like *Dracos* lawes that were written in blood. First in lesser faults, inflicting Church censures upon slight grounds, As for an uncomely gesture, for a vain word, for suspicion of covetousnesse or pride, for superfluity in raiment, either for cost or fashion, for keeping a table above a mans calling or means, for dancing at a wedding, or of servants in the streets, for wearing a mans hair *a-la mode*, for not paying of debts, for using the least recreation upon the Sabbath, though void of scandall, and consistent with the duties of the day. I wish they were acquainted with the practise of all other Protestant Countries. But if they did but see one of those kirmesses which are observed in some places, the pulpit, the consistory, the whole Kingdom would not be able to hold them. What digladiations have there been among some of their sect about starch and cuffes, &c. just like those grave debates which were sometimes among the *Franciscans*, about the colour and fashion of their gowns? They do not allow men a latitude of discretion in any thing. All men, even their Superiours must be their slaves or pupils. It is true they begin their censures with admonition, And if a man will confesse himself a delinquent,

requir'd, he carry for giving the Presbyters any offence, and conform himself in his hair, apparel, diet, every thing, to what these counsellors shall prescribe: he may escape the *fool of repentance*, otherwise they will proceed against him for contumacy, to Excommunication.

Secondly this discipline is oppressive in greater faults. The same man is punished twice for the same crime first by the Magistrate according to the lawes of God and the land, for the offence: then by the censures of the Church for the scandall. To this agrees their Synod, *Nothing forbids the same fault in the same man to be punished once* Theor. 63. *may by the politick power, another way by the Ecclesiasticall; by that under the formality of a crime with Corporall or pecuniary punishment, by this under the formality of scandall with spirituall censures.* And their book of discipline, *If the civill sword foolishly spare the life of the offender, yet may not the Kirk be negligent in their office.* Thus their Liturgy in expresse termes, *All crimes which by the law of God deserve death, deserve also excommunication.* Yea though an offender abide an assise, and be absolved by the same, yet may the Church injoyne him *publick fastification*. Or if the Magistrate shall not think fit in his judgement, or cannot in conscience prosecute the party upon the Churches intimation, *the Church may admonish the Magistrate publicly.* And if no remedy be found, excommunicate the offender, *first for his crime, and then for being suspected to have corrupted the judge.* Observe first that by hook or crook they will bring all crimes whatsoever, great and small, within their Jurisdiction. Secondly observe that a delinquents triall for his life is no sufficient satisfaction to these third Cases. Lastly, observe that to satisfy their own humour, they care not how they blemish publicly the reputation of the Magistrate upon frivolous conjectures.

Thirdly, adde to this which hath been said, the severity and extreme rigour of their Excommunication; after which sentence no person (his wife and family onely excepted) may have any kinde of conversation with him that is excommunicate, they may not eat with him, nor drink with him, nor buy with him, nor sell with him, they may not salute him, nor speak to him, [except it be by the licence of the Presbytery,] His children begotten and born after that sentence, and before his reconciliation to the Church, may not be admitted to baptism, untill they be of age to require it, or the mother or some speciall friend being a member of the Church present the childe, abbotring and damping the iniquity and obstinate contempt of the Father. Adde further that upon this sentence letters of horning (as they use to call them in Scotland) do follow of course

Theor. 63.

Book. 9.

head

P. 44.

Scot. lit. 48

47.

Book dif.

7. b. ad

55. Articl.
1596,

Scot. Lir.
49

course, that is an out-lawing of the party, a confiscation of his goods, a putting him out of the Kings protection, so as any man may kill him, and be unpunished; yea, the party excommunicate is not so much, *as cited to hear these fatal Letters granted.* Had not David reason to pray, Let me fall into the hands of the Lord, not into the hands of men, for their mercies are cruell. Cruell indeed; that when a man is prosecuted for his life, perhaps justly, perhaps unjustly, so as appearing and hanging are to him in effect the same thing; yet if he appeare not, this pitifull Church will Excommunicate him for contumacy: *Whether the offender be convict in judgement, or be fugitive from the Law, the Church ought to proceed to the sentence of Excommunication;* as if the just and evident fear of death did not purge away contumacy.

CHAP. XII.

That this Discipline is hurtfull to all orders of men.

LASTLY, this Discipline is burthensome and disadvantageous to all Orders of men. The Nobility and Gentry must expect to follow the fortune of their Prince. Vpon the abatement of Monarchy in Rome, remember what dismall controversies did presently spring up between the *Patries* and *Plebei*. They shall be subjected to the censures of a raw heady novice, & a few ignorant Artificers; they shall lose all their advowsons of such Benefices as have cure of soules, as they have lately found in Scotland) for every Congregation ought to choose their own Pastour. They shall hazzard their Appropriations and Abbey-lands: A Sacrilege which their Nationall Synod cannot in conscience tolerate, longer then they have strength sufficient to overthrow it. And if they proceed as they begin, the Presbyters will in a short time either accomplish their designe, or change their soyle. They shall be bearded and maited by every ordinary Presbyter, witness that insolent speech of Mr. Robert Bruce to King James, *Sir, I see your resolution is to take Hunsley in favour; if you doe, I will oppose; You shall choose whether you will lose Hunsley or me; for as both you cannot keep.* It is nothing with them for a pedant to put himselfe into the ballance with on: of the prime and most powerfull Peers of the Realme,

The poor Orthodox Clergy in the meane time shall be undone; their straw shall be taken from them, and the number of their bricks be doubled: They shall lose the comfortable assurance of an undoubted succession by Episcopall Ordination, and put it to a dangerous question, whether they be within the pale of the Church: They shall be reduced to ignorance, contempt, and beggery; They shall lose an ancient Liturgy, (warranted in the most parts of it by all, in all parts of it

(11)
it by the most publike formes of the Protestant Churches, whereof a short time may produce a parallel to the view of the world,) and be enjoined to pray and pray non-sence everlastingly. For howsoever formerly they have had a Liturgy of their owne, as all other Christian Churches have at this day; yet now it seems they allow no prayers, but extemporary. So saith the information from Scotland, *It is not lawfull for a man to tie himself, or be tyed by others, to a prescribed form of words in prayer and exhortation.* Morus Br. tanicl. 173

Parents shall lose the free disposition of their own children in marriage if the childe desire an husband or a wife, and the parent gainstand their request, and have no other cause then the common of men have, to wit lack of goods, or because the other party is not of birth high enough, upon the childe desire, the Minister is to travail with the parents, and if he finde no just cause to the contrary, may admit them to marriage. For the work of God ought not to be hindered by the corrupt affections of worldly men. They who have stripped the father of their Countrey of his just right, may make bold with fathers of families, and will not stick to exclude all other fathers, but themselves out of the fifth commandment. The doctrine is very high, but their practise is yet much more high, The Presbyteries will compell the wronged parent to give that childe as great a portion as any of his other children. 1 Book, disc. 9. head.

It will be ill newes to the Lawyers to have the monies taken away from their Mills, upon pretence of scandall, or in order to Religion, to have their sentences repealed by a Synod of Presbyters, and to receive more prohibitions from Ecclesiasticall Courts, then ever they sent thither.

All Masters and mistresses of families, of what age or condition soever, must come once a year before the Presbyter with their households, to be examined personally whether they be fit to receive the Sacrament, in respect of their knowledge, and otherwise. And if they suffer their children or servants to continue in wilfull ignorance (What if they cannot help it?) they must be excommunicated. It is probable, the persons catechised could often better instruct their Catechists. 1 Book disc. 9. head.

The common people shall have an High-Commission in every parish, and groan under the Arbitrary decrees of ignorant unexperienced Governours, who know no Law but their own wills, who observe no order but what they list; from whom lyes no appeale but to a Synod, which for the shortnesse of its continuance can afford, which for the condition of the persons will afford them little relief. If there arise a private jar between the parent and the child, or the husband and the wife, these domestickall Judges must know it, and censure it.

Sete volum ferre domus, atque inle thuri.

And if there have been any suit or difference between the Pastor and any of his flock, or between Neighbour and Neighbour, be sure it will not be forgotten in the sentence. The practice of our Law hath been, that a Judge was rarely permitted to ride a circuit in his owne countrey, least private interest or respects might make him partiall. Yet a Country is much larger then a Parish, and a grave learned Judge is presumed to have more temper then such home-bred fellows. This wee see what a Powder-box this pretended holy Discipline is; full of manifold mischiefs, and to all orders of men most pernicious.

CHAP. XIII.

That the Covenant to introduce this Discipline is void, and wicked, with a short Conclusion.

BUT yet the conscience of an Oath sticks deep. Some will plead, that they have made a Covenant with God, for the introduction of this Discipline. Oaths and Vowes ought to be made with great judgement, and broken with greater. My next task therefore must be to demonstrate this clearly, that this Covenant is not binding, but merely void, and not onely void but wicked: so as it is necessary to break it, and impious to observe it.

The first thing that cracks the credit of this new Covenant is, that it was devised by strangers, to the dishonour of our Nation, imposed by Subjects, who wanted to acquire power upon their Soveraigo and fellow-subjects, extorted by just sorts of unjust sufferings. So as a may truly say of many who took this Covenant, that they sinned in pronouncing the words with their lips, but never consented with their hearts to make any vow to God.

Again, error and deceit make those things voluntary to which they are incoincident, especially when the error is not merely negative by way of concealment of truth, when a man knowes not what he doth, but positive, when he believes he doth one thing, and doth the clean contrary, and that not about some inconsiderable accidents, but about the substantiall conditions. As if a Physician, either out of ignorance or malice, should give his Patient a deadly poyson under the name of a cordial, and bind him by a silent oath to take it; the Oath is void, necessary to be broken, unlawful to be kept; if the patient had known the

the

the truth, that it was no cordiall, that it was poyson, he would not have sworn to take it. Such an error there is in the Covenant with a witness, to gull men with a strange, unknown, lately devised plot- some of Discipline, most pernicious to the King and Kingdom, as if it were the very institution of Christ, of high advantage to the King, and Kingdom, to gull them with that Covenant which King James did sometimes take, as if that and this were all one, whereas that Covenant issued out by the Kings Authority, this Covenant without his Authority, against his Authority; that Covenant was for the Lawes of the Realm, this is against the Lawes of the Realm; that was to maintain the Religion established, this to overthrow the Religion established: But because I will not ground my Discontent upon any thing that is disputable, either in matter of *Right*, or *Fact*; And in truth, because I have no need of them, I forgive them these advantages, onely with this gentle *memento*, That when other foreign Churches, and the Church of *Scotland* it self (as appears by their publicke Liturgy used in those dayes) did sue for aid and assistance from the Crown and Kingdom of *England*, they did not go about to obtrude their owne Discipline upon them, but left them free to choose for themselves.

The grounds which follow are demonstrative; First, no man can dispose that by vow, or otherwise, either to God or man, which is the right of a third person without his consent. Neither can the inferior oblige himselfe to the prejudice of his Superiour, contrary to his duty, without his Superiours allowance: God accepts no such pretences, to seem obsequious to him, out of the undoubted right of another person. Now the power of Armes, and the defence of the Lawes, and protection of the Subjects by those Armes, is by the Law of *England* clearly invested in the Crowne. And where the King is bound in conscience to protect, the Subject is bound in conscience to assist. Therefore every English Subject owes his Armes and his Obedience to his King; and cannot dispose them as a free gift of his owne; nor by any act of his whatsoever diminish his Sovereignes right over him, but in those things wherein by Law he owes subjection to his Prince, he remaineth still obliged, notwithstanding any Vow or Covenant to the contrary; especially when the subject and scope of the Covenant is against the known Lawes of the Realm. So as without all manner of doubt, no Divine or Learned Casuist in the world dissenting. This Covenant is either void in itselfe, or at least voided by his Majesties Proclamation, prohibiting the taking of it, and nullifying its obligation.

Secondly, It is confessed by all men that, that an Oath ought not to

be the bond of iniquity, nor doth oblige a man to be a transgressor. The golden rule is, *in malis promissis rescindere fidem, in turpi vita non est decretum*, To observe a wicked engagement doubles the sinne: Nothing can be the matter of a Vow or Covenant, which is evidently unlawfull. But it is evidently unlawfull for a Subject or Subjects to alter the Lawes established by force, without the concurrence, and against the commands of the Supreme Legislator, for the introduction of a forraign Discipline. This is the very matter and subject of the Covenant. Subjects vow to God, and swear one to another, to change the Lawes of the Realm, to abolish the Discipline of the Church, and the Liturgy lawfully established, by the Sword, (which was never committed to their hands by God or man,) without the King, against the King, which no man can deny in earnest to be plain rebellion. And it is yet the worse, that it is to the main prejudice of a third order of the Kingdom, the taking away whose rights without their consents, without making them satisfaction, cannot be justified in point of conscience, (Yea though it were for the greater convenience of the Kingdom, as is most falsely pretended,) And is trarider measure then the Abbots and Friars received from *Henry* the eight, or then either Christians or Turkes do offer to their conquered enemies.

Lastly a supervenient oath or covenant either with God or man, cannot take away the obligation of a just oath precedent. But such is the Covenant, a subsequent oath, inconsistent with, and destructive to a precedent oath, that is the oath of Supremacy, which all the Church-men throughout the Kingdome, all the Parliament men at their admission to the house, all persons of quality throughout *England* have taken. The former oath acknowledgeth the King to be the *only supreme* head, (that is civill head to see that every man do his duty in his calling,) and Governour of the Church of *England*, The second oath or covenant, to set up the *Presbyterian* Government as it is in *Scotland*, denieth all this virtually, makes it a politicall papacy, acknowledgeth no governours but onely the *Presbyters*. The former oath gives the King the supreme power over all persons in all causes, The second oath gives him a power over all persons, (as they are subjects,) but none at all in Ecclesiasticall causes, This they make to be sacriledge.

By all which it is most apparent, that this Covenant was neither free nor deliberate, nor valide, nor lawfull, nor consistent with our former oathes, but enforced, deceitfull, invalide, impious, rebellious, and contradictory to our former engagements, and consequently obligeth no man to performance, but all men to repentance. For the

greater certainty whereof I appeal, upon this stating of the case, to all the learned Casuists and Divines in *Europe*, touching the point of common right; And that this is the true state of the case, I appeal to our adversaries themselves. No man that hath any spark of ingenuity will deny it. No English-man who hath any tolerable degree of judgement, or knowledge in the laws of his countrey, can deny it, but at the same instant his conscience must give him the lie.

They who plead for this rebellion, dare not put it to a triall at law, they doe not ground their defence upon the lawes, But either upon their own groundlesse jealousies and fears, of the Kings intention to introduce Popery, to subvert the lawes, and to enslave the people. This is to run into a certain crime, for fear of an uncertain.

They who intend to pick quarrels, know how to feign suspicions. Or they ground it upon the successe of their arms, or upon the Sovereigne right of the people, over all lawes and Magistrates, whose Representatives they create themselves, whilst the poor people sigh in corners, and dare not say their soul is their own, lamenting their former folly, to have contributed so much to their own undoing.

Or lastly upon Religion, the cause of God, the worst plea of all the rest, to make God accessory to their treasons, murders, covetousnesse, ambition. Christ did never authorise Subjects to plant Christian Religion, much lesse their own fanaticall dreams, or fantasticall devises, in the blood of their Sovereigne, and fellow subjects.

Speak out, is it lawfull for Subjects to take up arms against their Prince meerly for Religion? or is it not lawfull? If ye say it is not lawfull, ye condemn your selves, for your Covenant testifieth to the world, that ye have taken up arms, meerly to alter Religion, and that ye bear no Allegiance to your King, but onely in order to Religion, that is in plain terms, to your own humours and conceits. If ye say it is lawfull, ye justifie the Independents in *England*, for supplanting your selves, ye justifie the *Anabaptists* in *Germany*, *Iohn of Leyden* and his crew. Ye break down the banks of Order, and make way for an inundation of blood and confusion in all Countreys. Ye render your selves justly odious to all Christian Magistrates, when they see, that they owe their safety not to your good will, but to your weaknesse, that ye want sufficient strength to cut their throats. This is fine doctrine for *Europe*, wherein there is scarce that King or State, which hath not Subjects of different opinions and communions in Religion. Or lastly if ye say, it is lawfull for you to plant that which ye apprehend to be true Religion by force of arms, but

but it is not lawfull for others to plant that which they suppose to be true Religion by force, because yours is the Gospel, there is no *To beg the question*, and make yourself ridiculously partiall by your overbearing opinion, work then that of the men of *Chive*, as if you only had two eyes and all the rest of the world were stark blind. There is more hope of a fool, then of him that is wise in his own eyes.

I would to God we might be so happy as to see a Generall Council of Christians, at least a Generall Synod of all Protestants, and that the first Act might be to denounce an *Anathema Marcanum*, against all broachers and maintainers of seditious principles, to take away the scandal which lyes upon Christian Religion, and to declare that in the search of piety, we have not lost the principles of humanity. In the meantime, let all Christian Magistrates, who are principally concerned, beware how they suffer this Cockatrice egg to be hatched in their Dominions. Much more how they plant for *Beast*, or *Beast-Born*, the Baalims of the Covenant. It were worth the inquiring, whether the marks of *Antichrist* do not agree as exactly to the Assembly Generall of *Scotland*, as either to the Pope, or to the Turk: This we see plainly, that they spring out of the pores of the Civill Magistrate, they sit upon the Temple of God, and they advance themselves above those whom holy Scripture calleth Gods.

FINIS.